

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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## THE CHURCH OF CHRIST—HOW TO KNOW IT.

BY ELDER WILLIAM GIBSON.

The Church, as it was established by Jesus Christ, is shown to us in the New Testament, under two figures—a perfect building, and a perfect body.

First, then, as a building: what is it built upon? (see Matthew, 16, 13). We are told that Jesus asked his disciples, "Whom do men say that I am?" Finding that mankind were all divided in their opinions, as to who he was—one thinking he was John the Baptist, another that he was Elias, another Jeremiah, and that none of them were right, he turned to his disciples, and inquired, "Whom say ye that I am?" Peter answered, "Thou art the Christ the Son of the living God." Jesus answered, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter, and upon *this rock* I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Here, then, the controversy of the Christian world begins.

The Church of Rome declares that Peter is the rock. The Protestant churches maintain that Jesus Christ is the rock on which God would build his church. Which is right? Can Peter be the rock here mentioned? Surely not; for in a very short time after this, he denied his Lord with oaths and curses. What a very slippery and unstable rock that would have been for God to choose on which to build his church. But we are sometimes told, that it must be Peter; for he held the keys of the kingdom; he could open, and no man could shut; he could shut and no man could open. But did he ever open the door to either Jew or Gentile, till he first had received a revelation from God, that the time had come for him to do so? Never. He, and the rest of the Apostles, were told by Jesus to wait for this. It was after the Jews had crucified the Messiah, and after Peter and his brethren received revelation on the day of Pentecost, that he (Peter) first opened the door to the seed of Israel; and when the time came that the door should also be opened to the Gentiles, did not God reveal, first to Peter in a vision, and

then to the rest, by the outpouring of the Holy Ghost on Cornelius and his household, that the time had come for the Gentiles to be admitted, ere Peter could use his authority, and admit them by baptism into the Church of Christ? Thus we see that all the power that Peter had was based on *revelation*, from God the Father; and, though he had the keys, he could not open the door to either Jew or Gentile till he had received a revelation from God, directing him so to do. It was revelation from God which made known to John the Baptist, that Jesus was the Christ, and enabled him to bear testimony to the same. (see John, 1, 33). It was *revelation* from God that enabled Peter to understand, and bear testimony that Jesus was the Christ, the Son of the living God. (Matthew, 16, 16). It was revelation from God that enabled Paul to bear witness to both Jew and Gentile, to the same truth. (see Galations, 1, 11 and 12). And it is only by revelation from God, that any man can ever know him; for we are plainly told, in Matthew, 11, 27, "That no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him;" and Paul tells us, in 1, Cor., 12, 13, that "No man can say that Jesus is the Christ, but by the Holy Ghost;" and as the Holy Ghost is the spirit of revelation and prophecy, then this declaration of Paul, and the words of the Angel in Rev. 19, 10, agree "that the testimony of Jesus is the Spirit of Prophecy." Then, I ask, what is the rock which Jesus spoke of, on which he would build his Church? Was it Peter? No; it was the revelation from God which Peter had—it was the great divine principle of continued revelation received; without which the Church could not stand; for, without it, no man could know, and bear testimony that Jesus was the Christ.

True, the Christian world all declare that their faith, and their systems are founded upon the revelations of God, contained in the Bible. But I have only heard one party, in all my own experience, who openly declared that the Bible was the Holy Ghost, and

they were a party called Morisonians, in Scotland. I told one of their preachers, whom I heard declare this, that theirs was a very convenient Holy Ghost for the world in this day; for, whether drunk or sober, if a man had a Bible in his pocket, he would always carry their Holy Ghost along with him. But is the Bible, as we have it, anything like a rock for a man to build his faith on, or for God to build a church on? or, is it not more like building on the sand? What is the difference between the rock and the sand? In the rock there is unity, every particle being firmly united together; while in the sand the particles are all divided; no unity, conjunction, or adherence one to the other. The rock, through the lapse of ages, may decay, and lose that unity, and crumble into sand again. So, with the interpretations of the revelations of God, given to former generations, when the uniting and life-giving principle of continued revelation is withdrawn, and they are interpreted by the learning and opinions of men; then, as these interpretations and opinions are devoid of union, faith founded, or systems reared on them, are built on sand, and in the end must fall. When the Jews came, the Jews professed to build their faith and systems on the revelations, given to Moses and the Prophets; but Jesus told them that their fear toward God was taught only by the precepts, doctrines, and commandments of men: they only believed the interpretations given by the learned in that day, concerning what Moses and the prophets had said. Thus, they were all divided into sects and parties; and when their Messiah came, of whom Moses and the prophets spoke, they knew him not: the great majority, with the learned Scribes and Pharisees at their head, rejected him, and called him an impostor; while the few that believed him to be a prophet, were divided in their opinions as to who he was; and, if amongst all that multitude, John the Baptist and Peter did know him, and bear testimony that he was the Son of God, they did not gain the knowledge from mortal man, nor from the writings of man; flesh and blood did not reveal it to them; they received it direct from the



God of heaven. But, while the Jews were divided on everything else, there was one thing on which they were all united, namely, a determined opposition to the Son of God, and the truths he taught, and to persecute all who bore testimony to the truth.

Look at our own day; while men profess to build their faith on the Bible, it is only on men's interpretations of the Bible that their systems, and their faith is founded; and as these are as various as the men who give them, so is their faith; so are their systems. And, like the Jews in the days of Jesus, so it may well be said of the professed Christian world, now, their fear toward God is taught by the precepts, doctrines, and commandments of men.

They are like a number of men going to look at the sun dial, to gain a knowledge of the true hour of the day; but a cloud obscures the sun; the dial is there, but the rays of the sun are wanting; however, they form their own opinions, and walk away, and tell others what they believe the hour to be; and, although they may all be divided in their conjectures, yet, as they are learned men, each one finds plenty of followers, who believe him (not the dial), and set their dial clocks accordingly. But lest one appear who has seen the sun shine on the dial, and who therefore *knows* the hour, and tell them that their dial blocks are all set wrong, instead of being glad to be set right, they turn round and persecute him who told them so, and hold fast to their own opinions, and say, we do not need the rays of the sun; we have got the dial; it is all we need. Foolish as this would appear, it was the state the Jews were in when Jesus came; and the very state the Christian world are in at present. They have got the Bible, and say they need no more; as for the light of new revelation to shine upon the Bible dial, to enable them to understand it, they can very well dispense with it when they have the opinions and commentaries of so many learned men to guide them. No matter how widely these learned men differ, they are learned, and that is enough. And let one come to them, who, by the light of revelation shining on the dial, has come to a knowledge

of the truth, and tell them wherein they err; they, although divided in every thing, will combine in this to persecute that man, and defame his character. But as sure as no man can tell the hour of the day from the sun dial, without the rays of the sun reveal it to him, so no man can tell the mind and will of God, from the Bible, without the light of new revelation is given to him, in order to understand it. Nay, more, if the Son of God himself should come now, and teach the very same doctrines, and work the very same miracles, as when first he came, the world would be as divided now in their opinions, concerning who he was, and by what Power he wrought his miracles, as the Jews were, when he came before; and if any one should know him, he would have to gain that knowledge in the same way that Peter did, not through flesh and blood, but by direct revelation to himself from God the Father, by the Spirit of Prophecy.

Again, the Protestant Churches declare that Jesus Christ is the rock on which God was to build his Church. But, according to Scripture this cannot be true; for Christ is said to be the foundation that was *laid* (see 1, Cor., 3 11), "for other foundation can no man lay, than that is *laid*, which is Jesus Christ." Now, the *rock* on which a building stands cannot be said to be *laid*; it is the foundation stone that is *laid on* the rock; and as Jesus Christ is said to be the foundation and chief corner stone of the building; and as the foundation stone that is *laid on* the rock, and the rock itself must be two different things, it follows, as a matter of course, that he cannot be the rock on which that stone is laid; for it would be an absurdity to say that Christ was laid on Christ, and a far greater absurdity to say, he was built or laid on Peter.

Then, it is evident that the rock on which the Church was to be built, was neither Christ nor Peter, but they were both built on revelation from God the Father (see the testimony of Jesus to this effect, John, 5, 19). "Then, answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he *seeth* the Father do; for

what things soever he doeth, these also doeth the Son likewise." "For the Father loveth the Son, and sheweth him all things that himself doeth." And, again, in Rev. 1, 1, we see the beautiful order in which revelation comes, and that the Son, Angels, Apostles, and the whole Church are built upon it. "The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel to his servant John:" and, then (verse 4th), "John to the seven churches, which are in Asia."

Here, then, God the Father gives a revelation to the Son; the Son gives it to an angel; the angel gives it to John, and John gives it to the Church. Now, then, is not the Son, the Angel, John, and the Church, all built on the revelation, given by God the Father? Can any Church, then, who denies the need of continued revelation, be the Church of Christ? For, take away the rock revelation, and it must either be built on sand, or, like the story of Mahomet's coffin, hang in the air. But if we trace it a little farther, we will find that, as a Church, there will be nothing left, either to build or hang; but, like their God, without body or parts, their Church will be found, without either foundation or superstructure.

Let us look now at some of the other stones of the building, in laying the foundation of a house, there is more than one stone required; and, although, there may be one chief stone, called, by way of distinction, the foundation stone, yet others are needed, to make the foundation complete. What are these other stones (see Ephes., 2, 19). "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God." "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." "In whom all the building fitly

framed, together, groweth unto an holy temple in the Lord." "In whom ye also are builded together for an habitation of God through the Spirit." Then, the other stones of the foundation of the building are Apostles and Prophets, Jesus Christ being the chief corner stone. As for Cardinals and Archbishops, there are no such stones in the foundation, or in any part of the building. Apostles and Prophets were men inspired, and set apart by God, through whom he made known his mind and will to the Saints on earth, as has been already shown, in Rev., 1, 1; that, through these revelations, all the building might be fitly framed together, all united, stone to stone, and thus grow unto an holy temple to the Lord; and though they may have been taken, rough and unhewn, from different places; yet now they are fitly framed and joined together, for an habitation of God through the Spirit, for now they have access to the Father, whether they have been Jews or Gentiles; and by the Spirit of revelation they receive from Him; they are united together, every stone in its proper place, and all constituting the Church of Christ, the temple of the living God. Thus, not only is the foundation laid upon revelation from God the Father, but all having access to him by the Spirit of revelation, from Him. Every stone of the building is united together, and made one; and so long as this is the case, the gates of hell cannot prevail against it; for it is founded on revelation from God; it is held together by the same; it is built on eternal truth, emanating from Him who is the rock of ages. But, because of the wickedness of those who professed to be his Saints, God withdrew from them the Spirit of revelation; and for the want of that which alone could unite the parts together, and make the building stand, it fell; and we behold its ruins in the different sects and parties which now divide, what is called the Christian World.

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Professor Marsh, of Yale College, pronounces the fossils recently found at Cohoes, New York, the bones of a female mastodon, of full growth, though comparatively young, and says that the animal must have existed over 10,000 years ago.



## THE RITUALISTS.

The old Latin poet describes a man who is strong in the consciousness of right, like one who, securely placed on a rock, beholds, unmoved, the storm-vexed ocean that beats against it. In like manner, the believer, within whose sanctified soul flows the under-current of heaven's own peace, looks unmoved on the upper surface of the world, harassed with the waves of doubt and mental conflict. He may draw lessons from them; and our task is to place before our readers the thoughts which they are too busy, in life's wear and tear, to think for themselves; or, if possible, to present them in a manner more suitable to their retention.

Decidedly, the most important question in religious society in England at present is *Ritualism*. Society does not object to robes, and lights, and incense, as *forms*, like Mephistopheles, it believes in "the good old faith of forms." But it is *the doctrines*, symbolized by them, that is objectionable. These doctrines are two.

1. The Eucharistic presence.

2. The mediatorial character of the priesthood.

1. The Eucharistic presence, as set forth by Romanists and anglo-Catholics, is a theory, arising from the purest of all desires,—*the desire of the soul for union with God*. Archbishop Whately very logically proved, that all religious error has its foundation in human nature. That nature, once pure and God-like, has remnants of its former self remaining; plants and flowers of the former heaven-planted garden, struggling to make way between the weeds and brambles of sin and error. As the stream rises to its source, so the soul naturally seeks coherency with Deity. Without the indwelling of the Holy Spirit there is no vitality in the soul; it is powerless against temptation, and walks on in darkness, because it lacks the light of life. The Spirit of God, communing with our spirit, as kindred things,

guides us into all truth. And it is obvious the Christian God is no imaginative idol, lifted up into some unintelligible sphere, unreachd by mortal sympathies and prayers. He is near us, and about us.

Christ dwells beside a Christian's hearth, as much a companion to him, as he was in the days of his flesh to the fishermen of Gallilee.

This is as truly believed by Ritualists, as ourselves. But with this difference. *They do not understand how it is to be accomplished*. Hence the Eucharistic presence is devised to explain it. And this error has its origin in ignorance of the cardinal doctrine of all Faith,—*the idea of God*. For while it is admitted by many fine writers that Jesus was a photograph of Deity, yet they separate the man Christ quite apart from their ideal Creator. They only imagine that Jesus presented to us as much as was appreciable concerning God, and that the revelation given with an adjuration, "he that hath seen me hath seen the Father," meant that, as far as the moral qualities set forth in his life, he was a pattern of God. There is a want of tangibility in this, as there is in all the doctrines of modern religionists. Has it not constantly been declared that the primary condition of union with God is sanctification? But sin must be first pardoned ere this can begin. That when this is accomplished there is a gradual assimilation of the soul to its Divine Original. Its weakness is fortified by the indwelling Spirit, and it grows in grace, and increases in the knowledge of God. By which term, *knowledge*, St. Paul expresses much more than an intellectual conception. It means *experience* of a thing, as when it is tested by *tasting or handling*. God literally "dwells in them, and walks in them." The Ritualist sighs for this, and invents his own way of fulfilling it. But the crowning stone of the edifice can never be raised, unless it has a foundation, and this involves—

## 2. *The Character of the Priesthood.*

Nothing can be more peculiar than the correspondence on this subject in the "Times." There is Lord S. G. Osborne, who declares a priest is a quiet unit of society, whose particular duty is to be a good fellow, turn over a music book in a drawing-room, give to charities when called on, eat dinners, and make himself generally useful. His lordship, from our own knowledge, exemplifies his own ideal. Then, Dr. M'Neile, of Liverpool, contends there is no priesthood, nor altar, properly so called, and that forgiveness of sins is not a power delegated to any one. As a set off to all this, Dr. Pusey contends for confession and absolution, much more logically than any of his opponents argue against it.

In all languages, so far as we have learned, the word translated by us *priest*, signifies one who, by sacred endowments, is entrusted with a right to approach nearer to God; and to him certain gifts are entrusted to be delivered in God's name to the laity. This is quite apart from the sense in which St. Peter says of all saints, ye are "a peculiar priesthood." It needs no argument to show, that if God has designed us to come out of darkness into his light, and that the only medium of so doing is by forgiveness of sins to begin with, there must be some mode whereby sins are forgiven. This power of the keys is vested in the priesthood; and, as Dr. Pusey rightly contends, there is as much authority in the words, "whose sins ye remit they are remitted unto them, and whose sins ye retain, they are retained, as in the command, "Go, and teach all nations." But only those who were properly authorised to do the latter, could do the former. It is singular that the doctrine, so plainly enun-

ciated in Scripture, of *baptism* for the remission of sins, except by Romanists, is entirely lost sight of.

Thus do the errors of men show the reality of Truth. There is no guarantee against error in faith, any more than against error in science, without an *infallible guide*. By this light, Truth,—while vast as infinity, too mighty for the largest intellect wholly to grasp, increasing and spreading as our intelligence increases, is yet so simple, a child may grasp it, and the unlettered rustic learn its lessons plainly. In one sense Ritualists should excite the utmost commiseration. Their souls are groping like the Cyclops round their darkened cell, longing for the light. But they try to square it with their own pre-conceptions, and bring their own prejudice and ignorance for God to approve, instead of emptying their souls of *all*, that each may be filled with truth, like a vessel plunged in a boundless sea. Nor are some journals wrong in saying, that this view of the priestly office must raise our view of the respect due to the priest individually. Let those who believe in a priesthood, heaven-sent, whose doctrines are whispers from eternity, whose power is in a lesser sense the power of God, remember to treat each individual ecclesiastic with becoming reverence. Love and affection are the height of reverence, not so an unamiable familiarity and discourtesy. Nor should we speak lightly and disrespectfully of those in error, as many do without knowing anything about it. But, thankful that we have been emancipated from its thralldom, pray for others less happy, and testify by our own life, the difference between their faith and ours.

G. DE LA P. BERISFORD.

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EGYPTIAN LANGUAGE.—The Ancient Egyptian Language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language, on the one hand, and those of the Semitic languages on the other. \* \* \* As early as the age of the xxvi. dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic or Christian Egyptian the latest phasis.—*Dr. Smith's Dict. of the Bible, Vol. 1, p. 501.*

## RELIGIOUS EXCITEMENT.

In passing along Margaret-street, Oxford-street, on Christmas evening, I heard a man, with the voice of a stentor, shouting out, "Jesus Christ and no Popery; Jesus is the only name given under heaven whereby men can be saved; come to Jesus, to him alone, not to the Pope, not to the priest," &c. On arriving at All Saints Church, I found a crowd assembled round a young man, who was holding a banner, on which was inscribed a text of Scripture. The congregation was pouring out of "All Saints," and the silken banner was the rallying point of a determined group of anti-Ritualists, who had come to give said congregation timely or untimely warning of the dangers of "Puseyism and Popery." As a matter of course, confusion was the result of these proceedings, and a scene was inaugurated that gave rise to feelings that were more emphatic than religious. I do not mention this for the purpose of commenting on the merits or demerits of "Ritualism;" for so long as the Lord is permitted to have no say, it matters little whether men conduct their worship with all the theatrical gesture and display of Romish High Mass, or tie themselves down to the "only believe and you'll be saved" of Evangelical Protestantism. The all-important question for mankind now is, Has God revealed the ancient Gospel in this our day? We Latter-day Saints boldly testify that he has; yet our

boldness does not equal the confidence we have in the truth of our testimony. We do know of a surety that God has spoken from the heavens—that his angels have restored the ancient authority and priesthood to men in this generation. Therefore, if men desire religious rites and observances, how much more profitable it is to learn and practise those which God has instituted in this our day, than to practise such as have been introduced by men without God's sanction.

And, on the other hand, if men desire plainness in their worship, how much better to observe the plainness God has instituted, than cling to a plainness that falls short of the truth. Let no one say that this is begging the question, or taking for granted the thing to be proved; for "he that doeth the will of the Father shall know of the doctrine, whether it be of God or of men." Thus, all who obey the Gospel, as proclaimed by the authorized priesthood of God, shall have a testimony for themselves, both as to the authority and as to the doctrines. This is the only way to impart a calm, quiet, but resolute confidence to the mind,—a confidence that is the result of actual salvation, through faith in Christ—a faith that is manifested and made perfect, by doing his will. This faith and this salvation make angry discussions unnecessary.

G. E. FERGUSON.

An American lady stopping by a lake on the top of the Sierra Nevada Mountains writes—"It (the lake) is filled with mountain trout, from which we have just made a most sumptuous dinner. We will remain until morning, when we drive 18 miles to the railroad, and will be in San Francisco to-morrow. Just to think of a beautiful lake, and a railroad 7,000 feet up in the air, and 10,000 Chinamen working like bees right in sight on the side of the mountain, digging a bed for the railroad, and hundreds of horses and mules going by, packed with all sort of things for their supply, even to houses (for no waggon can go where they are), and you can then faintly imagine our position here. We have had the most delightful trip from Salt Lake that can possibly be conceived of—nothing but one uninterrupted scene of pleasure and novelty.



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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JANUARY 5, 1867.

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### NEW YEAR'S COUNSEL.

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Another year has dawned upon us, and with it is commenced a new volume of the STAR. At present, it is not for us to say, what shall be the peculiar characteristics of this volume : this will undoubtedly depend upon the peculiarities of the events which shall transpire during the year. Some might suppose, from the title of our periodical, that we are expecting that happy period, called the MILLENNIUM, to commence immediately. But these are not our expectations : we are not looking for the Millennium to commence this year, nor next, nor for the next ten years to come. Indeed, we do not know the year, for God has not revealed it ; but we do know that the great preparatory work, for that day, has been inaugurated, and in lively operation for more than thirty-six years. We do know that angels have come from heaven, announcing the glad tidings of the near approach of that day : we do know, from the magnitude of the preparations to precede the ushering in of that glorious era, that five or ten years would be altogether insufficient, to have all things in readiness, and to bring about the great restitution of all things, spoken by the mouth of all the holy prophets, since the world began : we do know that this gospel of the Latter-day kingdom must first be preached to all nations,—that the people of Zion must be gathered in one,—that the Jews must be gathered to Jerusalem,—that the ten tribes must come from the north,—that Old Jerusalem must be rebuilt with her temple,—that the New Jerusalem, with its temple, must be built in Western Missouri,—that the Lamanites must be gathered into its vicinity from North and South America,—that the seven trumpets must literally sound, and the great events connected therewith be fulfilled ; then the Millennium will come. Although the work is to be cut short in righteousness, yet every reflecting man must be convinced, that such grand events cannot be crowded into the short interval of ten or fifteen years.

We have chosen as our motto for each STAR, during the year, the prophetic words,—

“Arise ye, and let us go up to Zion unto the Lord our God.”

The day has come, when the Lord has called his people by the name of ZION, when he has said unto her, “Get thee up into the high mountain.” (Isa. 40 : 9.) By obeying this modern command, we in reality are fulfilling the ancient prophecy of Isaiah. While modern Christendom mock, and scoff, and invent falsehoods about the Saints, let them set their faces steadfastly to obey the law of heaven, fulfil the prophecies, accomplish the purposes of Jehovah, and enter into the enjoyment of the high destinies that await them, remembering that great glory and dominion are in reserve for the kingdom of Zion.

The poor among the Saints in these lands have now about seventeen months to make preparations for the gathering in the summer of 1868. By that time, it is to be hoped that you can go within 400 or 500 miles of Salt Lake City, by steam conveyance. This, of course, will cost each passenger several pounds sterling more for passage money, to the western terminus of the railroad, than in former years. But as an offset to this, you have a year longer to acquire and lay up additional means, preparatory to the additional expense. During this interval there should be the greatest exertions and the utmost economy used, by each and every one, to free themselves from the poverty and distress of these lands, and from the impending judgments which must very soon fall upon all these nations. But we need not harrow up your minds by repeating the denunciations of heaven against apostate Christendom; for you yourselves are already well-instructed upon these points, and know that the hour of their judgment is nigh, even at their doors. For your own sakes,—for the sake of your children, that your generations may not perish from the records of Zion, work out your salvation from these lands.

There are a few, undoubtedly, who have sufficient means to purchase their own outfit, waggons, teams, provisions, &c., and who may be desirous of emigrating this present season. Of course, they have the privilege, with the express understanding, that there will be no means available from the Church to assist them. Contributions from £30,000 to £60,000 per year, have been made, for many years, by the people of Utah, to gather the poor. This great exertion on their part has not been accompanied, at all times, by a corresponding exertion on the part of the Saints here. The Saints in Zion require a little relaxation from these heavy burdens; this year, therefore, will be appropriated by them more particularly for useful purposes at home. Let the Saints not murmur at this, but hearken to the good and wise counsels now imparted, and see what they can do, through their earnest prayers, faith, and good works, towards their own deliverance. By dispensing with beer, ale, strong drinks, tobacco, and other injurious habits, for seventeen months, many pounds sterling may be saved, and what is of still more importance, health will be much better preserved. If the amount of funds annually paid out for tea and coffee, were expended for milk or other good wholesome food, the Saints would enjoy much better health, and, perhaps, by this economy, might enlarge their funds. In some instances, considerable may be saved by obtaining cheaper house rents, by dispensing with unnecessary luxuries in wearing apparel, in diet, in fuel, and lights. Provisions bought in larger quantities, at wholesale prices, when practicable, will be found, in the course of a year's consumption, a very great saving. If every able-bodied person, and every young man and young woman would seek constant employment, either at home or abroad, much might be added to the family emigrating fund. And, finally, counsel together, and seek counsel from the Presidents and Elders, in regard to the best plans to be pursued to accomplish your deliverance from Babylon; and, above all, seek unto the Lord, with great faith, and humble prayer, for the direction and assistance which you need.

O. P.

**APPOINTMENT.**—Elder Joseph Lawson is appointed to labor in the ministry, under the direction of Elder William White, in Pembroke-shire Conference.

## APPARENT CHANGE IN THE UNITED STATES GOVERNMENT.

*(From the Times.)*

It would, perhaps, be premature to say that the Government of the United States is about to undergo a complete change; but the more we hear of the proceedings of the current Session of Congress the more apparent is it that elements are at work which must speedily transform the Constitution, unless their action is checked by the national opinion. The Republican party, flushed with victory and overwhelming in strength, hurries on to its ends without listening to a word of remonstrance. It is for a time the uncontrolled and uncontrollable master of the situation. The minority which passes for an opposition in the Senate and House of Representatives is literally silenced. The power of the President is gone. Unable to reckon upon a sufficient number to support his Veto, he sits at the White House an impotent witness of a legislative action which he cannot impede. The powers conferred upon his office are taken away from him one by one, and his duties are reduced to those of the most formal character. The small remnant of authority which he might exercise during the interval between successive Sessions of Congress he will not enjoy, as an act has been already passed making the next Session follow immediately upon the termination of the present. The Republican supremacy is thus complete. But, perfect as their position now is, the leaders of the party are conscious of its insecurity. They have endangered, if they have not sacrificed, the Constitution that they might turn to the utmost profit a triumph probably temporary. Their victories in the autumn were in the the most important States the direct consequence of a reaction against the violence of the Chicago tour, and the majorities won by the indiscretion of their principal opponent may be lost by the extreme course they have themselves taken. Without considering the possibility of the admission to the national Legislature at no distant time of representatives from the excluded

Southern districts, it is manifest that the Republican party cannot depend on the continued fidelity of the middle States. It is not unnatural, therefore, that they should be eager to consummate all their projects now, in their time of power; although, should delay from any cause intervene, it is possible that their eagerness may prove their own destruction.

The present Congress may not have time to complete its plans, but enough has been done to show the essential character of the changes the majority desire. The Legislative has conquered the Executive Department of the Government, and would now proceed to absorb all other power throughout the country. It is not difficult to see that a collision between Congress and some of the middle States is the thing to be next apprehended. The policy of the Republican party in dealing with the conquered South must be supplemented by constitutional changes in the States still in the Union, and it is certain that these changes will not be accepted without an opposition which must first be crushed by enlarging the sphere of Congress. One of the great—perhaps we should say the great—question in relation to the South is that of the suffrage. Last spring Congress was willing to allow the reconstituted States to settle the suffrage at their own discretion as heretofore, subject to the proviso that representatives should be allotted in proportion to the electors, and not to the inhabitants, of a district. No such compromise is now possible. The accession of strength which the Republican party has received embolden its leaders to insist upon “impartial” suffrage in the South—that is to say, a suffrage limited, it may be, by property or educational qualifications, but admitting of no distinction of race. It would, however, be wholly inconsistent to insist upon impartial suffrage in the South so long as it is not conceded in the North, and at present, with some exceptions in New England,



persons of colour are hindered in acquiring, if not absolutely debarred from, political privileges in the North. Congress has accordingly shown its temper by a Suffrage Bill for the district of Columbia. In this peculiar district—specially subject to the National Legislature—negroes will, after the present Session, be admitted to vote like the other inhabitants. The next step will be the application of the same law to the Northern States. At present it is uncertain in what proportions the Senate would be disposed to support a bill interfering with the liberty each State has to determine who shall have the privilege of the suffrage within it, and until it is well ascertained that a sufficient number of senators would favour the proposal to pass it over the Presidential Veto, its introduction will be delayed. But already there is a cry that the Senate is a clog to the House. Its tendencies are too conservative for the extreme Republicans in the House and the country; and it is very possible that some wavering senators may give way rather than provoke a hostile feeling. Events are at present marching fast, in that direction, and we may anticipate that the 40th Congress, if not the 39th, will pass a law which will be a more striking innovation than anything of which we have yet heard. The threatened interference of Congress with the qualification of voters in every State, will, if effected, be an essential alteration of the character of the Federation, and the first instance of the aggrandizement of the central authority by the removal of the checks which were designed to limit its power.

The tendency of Congress to encroach on the functions of the separate States is a sequel to its absorption of the Presidential powers, and is in complete agreement with the conduct of the majority towards the minority within itself. The "Caucus" has always been a great institution at Washington, but never hitherto has its power been anything like what it is this Session. The "Caucus" is King. It supersedes discussion in House and Senate. In this conclave of the dominant party the measures are hatched which are then brought to light in the Legislature, and hurried through

without debate. A dissident in the ranks of the Republican party itself must give way in every particular to the resolutions of his associates, as he knows that otherwise his name would not be included in the "ticket" of his party at the next election, and his political career would be summarily closed. In the "Caucus," however, there may be debate, though it is a debate in secret. In the Legislature there is no discussion worthy of the name. The bill, for example, providing that when the present Congress comes to an end on the 4th of March the new Congress shall immediately assemble for the despatch of business was carried in the House of Representatives, after scarcely half an hour's discussion, by a majority of 127 to 30. If the bill be important, and an attempt at opposition is expected, the "previous question" is called into play. This device absolutely precludes debate, since when it is demanded a vote is immediately taken whether the discussion shall be continued. If the majority decides this in the negative, a vote is at once taken on the bill itself, and a measure thus becomes law, although no opportunity has been given to its opponents to argue against it. The minority is thus subject to the caprice of the majority, and the temper of intolerance fostered which forbids any expression of independent opinion. The man who is in a party is its slave; the man who is in a beaten party is a silent slave; the man who attempts to be independent of party is nowhere.

In observing the change which American institutions are suffering, it must be observed that we pass no opinion on the immediate objects of the dominant party in Congress. The views of the Republicans may be absolutely unexceptionable, but the means by which they endeavour to attain them appear to be destructive of the scheme of Government designed by the authors of the Federation. The Government of the United States at this hour is not a representative Government; Congress is not a deliberative body. These are facts of observation, and to insist upon them no more implies a criticism of the Republican policy than to say

that the Government of Russia is autocratic involves a condemnation of the Imperial *regime*. But the failure of Congress as a deliberative body and of the representative institutions of the States is a fact of the highest importance, and it may be questioned whether any ends can be worth such a cost. We have been accustomed to believe free government to be of more value than any perfection of administration, and to think it the peculiar glory of Parliament or Congress that every opinion could find an utterance in it, every class could secure a representative and a hearing. America is in danger of losing, if it has not lost, this inheritance. Its Congress is engrossing power to itself on all sides,

and yet it is not Congress that is supreme, but a power behind Congress—secret, irresponsible, almost unknown. The decrees of this self-elected Council, matured in private, are launched upon the Legislature, which accepts them without discussion, and the destinies of the nation are committed to the keeping of a few unseen men, who direct the machine of legislation. To what lengths the transformation of the American Government thus begun may be carried we know not; individual members of Congress are powerless to resist it, and the only hope of arresting its progress lies in a recoil of national opinion such as has landed the Republican party in its present triumphant position.

#### BARON RICASOLI ON "A FREE CHURCH IN A FREE STATE."

The *Italia* contains a letter from Baron Ricasoli in reply to the bishops domiciled in Rome who applied to him for permission to return to their dioceses on the 15th, the very day on which the late circular of the Italian Minister, removing the exclusion from all the exiled bishops who desired to return, was issued. In this reply Baron Ricasoli gives the bishops to understand what his meaning of "a free church in a free state" is. After referring to the United States of America, where, as evidenced by the late Roman Catholic synod held in Baltimore, the Roman Catholic Church enjoys perfect liberty, he says—"By the side of the Roman Catholic church rises up the Protestant temple, the Moslem mosque, the Chinese pagoda; by the side of the Catholic clergy the consistory of Geneva and the congregation of the Methodists administer their affairs. This state of things does not beget either confusion or irritation. Why? Because no religion asks from the State special protection or privilege; each lives and develops itself under the ægis of the

general law, and the law, equally respected by all, guarantees equal liberty to all. The intention of the Italian Government is to show that it has faith in liberty, and that it means to apply it to the utmost extent that is compatible with the interests of public order. It therefore invites the bishops to return to their sees, from which they have been exiled, precisely on the ground of public order. It imposes no condition on their return but this, which attaches to every citizen who desires to live peaceably, namely, to discharge his duty and to obey the law. The State engages that they shall not be disturbed, but then they must not ask for any privileges, if they will not submit to any restrictions. The principle of every free State—that the law shall be equal for all—admits of no distinction of this sort." Then alluding to the different circumstances under which the church was established in America and in Europe on the downfall of the Roman empire, the baron proceeds to say—"But whilst the nations emerging from the chaos of the middle ages

were readjusting themselves and entering the road of progress indicated by God, the church claimed to communicate the immobility of the dogma of which it is the guardian to everything with which it had relation; it saw with disquietude the development of mind, the multiplication of social forces, and declared itself the enemy of all liberty by denying the most precious and incontestable of all—the liberty of conscience. Hence originated the con-

flict between the ecclesiastical and civil power, because the first represented enslavement and immobility, the second liberty and progress. How can this conflict be brought to an end? Liberty alone can bring us to that happy situation which you see existing in America. Give to Caesar that which is Caesar's, and to God that which is God's, and peace between Church and State will not be disturbed again.—*Liverpool Mercury.*

## CORRESPONDENCE.

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## AMERICA.

Great Salt Lake City, }  
Nov. 23, 1866. }

Elder Franklin D. Richards.

Dear Brother,— \* \* \* We are having very pleasant weather at present, and the people have a fine opportunity of finishing up their Fall work. This was needed, as the number of men called out for military service in San Pete and Sevier counties, and to send down for the poor Saints to the frontiers, left a great amount of labor unperformed, which the present fine weather enables them to finish.

The Indians have been quiet of late, with the exception of a break which a few Indians made on a Ranch near Beaver, in which, however, they were worsted. The Navajoes have also lately crossed the Colorado, and attacked a harvesting party of our people at or near Berryville. They shot one of our brethren, but not dangerously, and drove off a lot of stock, which was recovered.

The telegraph wire is being rapidly stretched for our home line. We are now connected with Logan, and the men are now taking it south. We expect to have two companies of men; one from here to Nephi, and thence to San Pete, and the other company from Nephi south. It will be the commencement of a new era for our outer or distant settlements to be brought into such close connection with headquarters, and will doubtless give an

impulse to business, improvements, &c., in the Settlements.

The death of Dr. Robinson created considerable excitement for a little while. A persistent effort was made by the clique that has existed here for sometime, to implicate myself, the Mayor, and City Authorities, and the community at the inquest; but it was a signal failure, except that they came very near exposing some of their own number, which stopped their inquiry in that direction. The whole affair has been a fizzle, and no capital has been made by those engaged in it. The city is now very quiet, and very little is being said or done, that comes to light, on the part of those people who have been so industriously engaged in trying to injure us.

Dyphtheria has been very common during the latter part of the summer, but we hear of no cases at present. A species of influenza has been common of late, and the children in many families are afflicted with it; but this is also decreasing.

We had an excellent time at the three days' drill of the Legion—Oct. 31st, and Nov. 1st and 2nd—the particulars of which you have doubtless seen in the News. Everything passed off very smoothly; the weather was exceedingly fine, and the officers and men gave evidence of having taken much pains in training since the time that they had been out in the encampment before—1865.

So far as I know, your family and



those of the Elders abroad are well. Accept my love, in which the brethren join, to yourself, also remember me to my son John W., brother Orson, Oscar, and all the Elders.

Praying the Lord to bless you, and enable you to fill your mission acceptably to Him, I remain your brother,

BRIGHAM YOUNG.

#### ENGLAND.

##### WELSH DISTRICT.

2, Brecon Road, Merthyr Tydvil,  
Dec. 20, 1866.

Elder Pratt,—

Dear Brother,—Being appointed to succeed our beloved brother, Abel Evans, to the Presidency of the Welsh District, I consider it my duty to give you a brief account of the condition of things, as we found them in those parts where changes have taken place in the ministry, in order to regulate the same, according to the appointment made by the Presidency in Liverpool.

I had the privilege of accompanying Elder F. D. Richards to several Branches of this Conference, and spent Sunday, the 9th instant, at Cardiff, where he spoke three times that day, with much freedom and great power of the Holy Ghost, to the full satisfaction and edification of all the Saints, and caused us all to rejoice in the good things of the kingdom.

On Monday morning we had a meeting in the same place.

Tuesday, at Mountain Ash; Wednesday, at Aberdare; Thursday, at Merthyr. At all these places we had excellent meetings, and a great outpouring of the Spirit of the Lord.

The Saints in all the above places feel grateful and highly favored, for the privilege of having one of the Twelve to visit them.

On Sunday, the 16th, we visited Swansea, and met Brothers Elias Morris, and J. D. Rees, at which place also Elder Richards spoke three times. In the morning, at a Priesthood meeting, we had much good instructions concerning our duty, and the responsibility that rests upon us, to make known the Gospel to our fellow-man; even to warn the noble and rich, if not verbally, by all lawful means, such as books, pamphlets, &c.

As the Gospel must be preached as a witness, for, or against all people.

In the afternoon and evening we had good instructions, and a strong testimony of his experience and knowledge of the great work of God in these last days. Elders John Parry and Elias Morris testified of their experience, for upwards of twenty years, in the Church, and of the knowledge and much assurance that they had of the truth of the work of the Lord, and of the undeniable fact that Joseph Smith and Brigham Young are Prophets of the Most High God, &c. The Saints in all the above places approved of the changes and appointments in the ministry, without a dissenting voice.

On Monday, the 17th, Elder Richards took his departure with the train for Liverpool, and had our warmest affection to go with him; for truly he had cheered us up, and left a good influence with us, and our prayer is, that the Lord may bless and prosper him in all his ministry, as he did while here with us.

We found all things in good condition where we visited; and the testimony of the Saints, as a general thing, is, that they feel better than ever before.

The power of God is made manifest among the Saints to a great extent: several of them have been attacked by the cholera; but not one died that trusted in the Lord, and the ordinance of his house, namely, anointing with oil, and the laying on of hands by the Elders, with the prayer of faith, while some few died that did apply other means to their cases.

Your Brother in the Gospel,  
JOHN PARRY.

#### SCANDINAVIAN MISSION.

Copenhagen, Dec. 20, 1866.

Elder Pratt.

Dear Brother,—I feel happy in having the privilege of forwarding to you our Statistical and Financial Reports for this year. The number of baptized for Denmark amounts to 692, for Sweden, 390, for Norway, 187, making a total of 1269. I am thankful to the Lord for his blessings that have attended the labors of the Elders. It is gratifying for me to testify that the brethren, laboring in the Priesthood,

have been faithful in the discharge of their duties, and the Saints in general have been willing to sustain the work. Our missionaries occasionally encounter some opposition, and a little persecution, now and then, from priests and mobocrats: sometimes the newspapers publish small bits of slander and extracts of apostates' letters, which are swallowed as savory morsels by those that love lies. All these efforts of the enemy of the truth and his emissaries, have not the desired effect upon the honest in heart, many of whom are led to investigate our principles. I can indeed say, that the work is advancing, the Spirit of the Lord is laboring with the people, and to him belongs the glory for the increase.

We enjoyed very much the visit of President B. Young, jun., and brother John W. Young, and the Saints appreciated highly their sojourn among us.

The travelling through the different parts of this wide-spread mission is very expensive: I have, nevertheless, visited as many District and Conference meetings as time and means would allow, feeling it my duty, together with the other brethren from the Valley, to bear my humble testimony of the truth, and to encourage the Saints in well-doing. I have felt myself blessed in doing so, and my heart has rejoiced every time I have stood forth to pro-

claim the principles of the Gospel, trusting in the Lord for the assistance of his Spirit, feeling that without his aid, my words would avail nothing.

Our STARS and pamphlets have a good circulation, and are read by many outsiders; and my opinion is, that thousands believe the Gospel, who have not yet courage to break with the world, and stand forth as defenders of the truth: but the time will come, when they will have to choose one side or the other.

The spirit of gathering continues lively among the Saints; their fervent prayers and efforts are to be delivered from the bondage and iniquity of Babylon, to go home to Zion, to labor more effectively for the building up of the kingdom, and to be more fully instructed in the ways of the Lord. Those that have means are anxious to go next season, even if they cannot go farther than to the regions of Nebraska, if you should think it wisdom for them to do so.

Wishing and praying the Lord to bless you and all your associates, I beg to be kindly remembered to brothers F. D. Richards, John W. Young, and all in the Office.

The Elders and Saints here, join me in love and respects. Yours truly in the Gospel Covenant,

C. WIDEBORG.

IMMINENT RUPTURE BETWEEN TURKEY AND GREECE.—The recent defeat, or at least the serious repulse, sustained by the Turkish forces in Candia, shows that the insurrection has again become formidable. Indeed it is now more formidable than ever. The Turkish army thus defeated is the most numerous and powerful which has as yet been brought into action against the insurgents, and the success of the latter shows plainly that the arrival of help from abroad is adding greatly to their military strength. A week ago, we called attention to bands of "sympathisers" from Greece and even from Italy, who were hastening to Candia to assist the insurgents, and we expressed our belief that if the Porte could not establish an effective blockade all round the Candian coasts, the insurrection would assume most serious proportions, and probably force on a reopening of the dreaded Eastern Question. The latest news is the most serious that has yet been received. Justly incensed at the hardly-concealed aid which Greece has lent to the insurrection, and the menacing assembly of Greek troops along the Turkish frontier, the Porte has addressed an energetic despatch to the Greek Government, declaring that unless these proceedings be discontinued, Greece must accept the responsibility of having provoked the conflict which may ensue.—*Globe*.

An American paper states that Miss Glooma Jennings, "the only heiress to the Duke of Marlborough's estate of £100,000,000," leaves Alabama next month for England, to claim her property, Sam. Jennings, of Connecticut, and other heirs, having transferred their claims to her.